

EDITORIAL.

NOV. 6, 1840.

Party.

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have already been

Smith, James G.

B. Stanton, John G.

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to illustrate passage

Wright, Jr. to Henry

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the Proceedings of

Convention, held at

Address to the Vo-

oved. Among those

Henry B. Torrey,

and advocates of a third

to Abolition Voters,

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the following para-

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abolitionism. There

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Martin Van Buren -- William Henry Harrison -- Daniel Webster.

The following timely and eloquent extracts are

made from a manuscript Discourse delivered before

the Old Plymouth County Anti-Slavery Society, at

Longmeadow, on the fourth of July, 1840, by DANIEL

Webster. The manner in which Mr. May has com-

mented upon the base subserviency of Daniel Webster

to the slaveholding South, is worthy of him as a free-

man and a philanthropist. Since that Discourse was deliv-

ered, Mr. Webster has again bowed the knee to Baal,

in the presence of thousands of slaveholders, and in

the very capital of Virginia—or, to quote his own

words, "With your October sun shining full upon me

before the whole country—and with all the respon-

sibility that attaches to me, or to my name, &c."

In the Senate, in accordance with a recommendation

of President Jackson in his annual message, a

committee reported a bill to establish a censorship of

the press. Absurd and unconstitutional as it was, it

passed through its regular stages with little opposition,

and the important question was taken on its en-

gagement. The vote then stood 18 to 18. "It devolved

upon Mr. Van Buren, of New-York, then Vice Pres-

ident, to decide the question by a casting vote, and

advising rest on that deed forever!" he gave it on the

slavery cause.

By that base act, he secured the confidence of the

South—more desired by him, I fear, than the bless-

ing of those who are ready to perish!—and at the en-

ding election, he received from them 61 electoral

votes, by means of which he became President of the

United States. One of the first acts of his adminis-

tration was to declare it to be his intention to veto

any bill—[such an one should be passed by Congress

for the abolition of slavery in the District of Colum-

bia, without the consent of the slaveholders. This

established him in their favor. And he has since

been known to the world as "the northern man with

southern principles," which, being interpreted, means

the man who has sacrificed his principles—has sold

himself to be the servant of oppressors, for the empty

title of an office. And, surely, those of the north,

who assisted to confer that office upon him, are part-

ners in his guilt.

But think not his political party are sinners above

the other. I tell you nay. For, except the other party

repent, they will come into like condemnation, if

any worse.

For while after Mr. Van Buren's election, his oppo-

nents made great use of his casting vote, and the pro-

position of his vetoing power, to prejudice all against

him, who have any love of impartial liberty remaining

in their hearts. They made such professions, as almost

deceived even the abolitionists into the hope, that

they did in sincerity abhor his course. But the time

came when the whig party must needs nominate

their candidate. The Harrison Convention was

called. Whom did the Convention place before their

members, as the man worthy of the high office of

President? William Henry Harrison. And who

was he?

He is now, indeed, a resident in a free State. He

is one of the great western landholders and farm-

ers; though he does not live in a log cabin—and I

do not see how he is so foolish as to drink hard cider. If

he is so wise, he would not be so foolish as to drink

any wine, or any other deleterious beverage, be-

ing being entrusted with any office, he ought to be

taught that soft water and softer milk are better for

his stomach, his head and his heart. But who is

General Harrison—and what is he?

He is the son of a slaveholder—descended, accord-

ing to Mr. Webster, "from the best Virginia stock"—

which means, I suppose, one of the most aristocratic,

and despotic of the lords of the soil in the Ancient

dominion—and one of the largest owners of human

life. He was, therefore, born and educated in the

midst of those influences, which Jefferson has describ-

ed as so destructive to the sentiments of liberty and

humanity in the bosoms of children. We have no

evidence that, in emigrating from that land of oppres-

sion, he left the spirit of oppression behind him.

True, he has ceased to be a slaveholder. But, in all

his public acts, bearing on the subject of slavery, he

has never been in favor, nor merely of its continuance,

but of its extension. "While governor of the territory

of Indiana, he used his official influence to introduce

slavery into that territory, contrary to the act of Con-

gress, by which it had been forever excluded. While

member of Congress, he voted for the admission of

Missouri, with a constitution sanctioning slavery; and

he consented to an act, which, under the name of

compromise, delivered the free States and free labor

into the hands of slave power. While a candidate

for the Presidency in 1836, he uttered the sentiment

that public speech, that the citizens of the free States

have no constitutional right even to discuss the sub-

ject of slavery; which sentiment he has reaffirmed

since his recent nomination. He maintains, too, the

doctrine, that Congress has no power by the Constitu-

tion to abolish slavery in the District of Columbia,

without the consent of the slave States. Finally, he

gives his encouragement and assistance to Kentucky,

oppressing the passage, by the Legislature of Ohio,

of the infamous law, making it criminal to give food

ties in the free states are brought by consenting with

Slaveholders. And they can never recover their

independence, until they break off the alliance.

Such is the humiliation, to which all our northern

men, who aspire to any high office in the Federal

Government, must submit, or be set aside as not

'available.'

Such is the submission, to which even DANIEL

WEBSTER has at length been brought. Son of the

morning, how art thou fallen! The demons of slave-

ry—Preston, and Crittenden, and Wise—cry out to

us!! Oh! WEBSTER, great has been thy fall! Glori-

ous was the opportunity afforded thee to stand forth

in defence of liberty and the rights of man. Why

didst thou not, in the presence of that throng of south-

ern men,—thou, the vaunted defender of the Consti-

tution,—why didst thou not stand up in thy might,

and defend that Constitution which they have set at

nought, thy trampled contemner under foot? True,

in that charter of our Union, the system of slave-

ry, as it exists in the several States, is left to the

control of the State Legislatures, and is placed beyond

the reach of the action of Congress. And by the North

denied this too! Surely not the abolitionists. Why

then didst thou not tell the slaveholders, what thou

knowest full well, that the friends of suffering

humanity at the North have not a thought of transcend-

ing the limits prescribed to them in the Constitution?

We never have asked, we never mean to ask Con-

gress to entertain a proposition for the abolition of

slavery in any of the States. We have only asked

the General Government to cease from being oppres-

sors themselves—to abolish slavery in those parts of

our country that are under their 'exclusive jurisdic-

tion.' And that thou hast, in times past declared,

Congress have power to do. We have only asked

that the American slave trade may be abolished. And

that, also, thou hast said Congress have power to do.

We have only sought, through the ordinary com-

munications with the public mind and heart, to wake

up the nation to a consciousness of their great inimi-

ty and sin. And this, surely, thou knowest the Con-

stitution authorizes us to do. Nay—it explicitly guar-

antees to all the people of the land, liberty of speech;

freedom of the press; and the right peaceably to as-

semble for consultation, and to petition the govern-

ment for a redress of grievances. The free use of

these instruments of reform is guaranteed explicitly—

by name—in the Constitution; whereas, the relin-

quishment to the States of the right to manage their

system of slavery for themselves, is only a matter of

inference from the fact, that, as no authority was given

to Congress over the subject, it was left among the re-

served rights of the several States. Why then didst

thou not tell the thousands of southerners, who

crowded to hear thee at Alexandria, that, while thou

and thy fellow-citizens of the North adhered to them

the exclusive right to legislate about slavery in their

several States, thou didst claim from them a recogni-

tion of our right to do all (within the provisions of

the Constitution), that we deemed proper and need-

ful for the good of the country and the world. And

that thou didst not tell them that, by the Constitution,

and freedom of the press, guaranteed by the Constitu-

tion, they were bound to obey thee? Nay, more—

why didst thou not say at Alexandria, what thou

saidst in New-York, March 15, 1837? Because it

would not have served the interests of thy party? How

do I mourn, WEBSTER, that, for the sake of being

the leader of the whigs, thou hast laid aside thy

POETRY.

For the Liberator.
TO MY CHILD.

Thou hast been my anxious heart's delight,
And yet around my anxious heart I feel,
As each new trait of loveliness appears,
The cords of nature's strong affection steal,
Binding me close to thee for woe or weal,
And formed thou art to bless a parent's sight;
Thy looks of tenderness make strong appeal
To love's pure fountain, and awake delight,
As breathes the gentle voice, as beams thine eye so bright.

Nature has formed thee to be loved, my child,
To win a smile from all who see thy face,
Which, mild itself, bespeaks a soul more mild,
And lineaments of every hidden grace.
Upon it meet, and mingle in embrace;
So may thy countenance an index be
In coming years, in which the eye shall trace
Nought save the purpose pure, the spirit free:
So may thy thoughts be pure, and with thy words agree.

Yet thou, perhaps, art only lent of Heaven
A while to cheer us in this vale of gloom;
So fair a bloom never could be given,
Forever on the wastes of time to bloom;
Nor let affection's fondness be presuming
To claim thee wholly ours with false surmise;
But kind Heaven soon assert thy doom,
Or then may resignation bid thee rise
Unto thy Father's house, thy home within the skies.

Though few may be thy fleeting years on earth,
Yet thou to us wilt not have lived in vain,
If to some pious thoughts thou shalt give birth,
And teach us, while we are here to remain,
To trust in God, and view with just disdain
Life's hollow promises and feeble ways:
Thus flowers, that daily die upon the plain,
To their great Author may direct our praise,
And teach how frail is life, how feeble are our days.

And yet, methinks, that Heaven may design
Long years and many for thy stay below;
Earth's cup of bitterness may yet be thine,
And thou by sad experience mayst know
The rose and thorn must here together grow.
If wisdom infinite shall so decree,
Be ours the faith to say he so;
Only if thus refined thy soul may be,
From earthly loves reclaimed, and earthly dross set free.

Perhaps, however, on this earthly way,
The sun of gladness may diffuse its light;
And clouds but seldom may obscure thy day,
And dark adversity ne'er draw its night:
It may be so—but if I were aught,
But few possess a privilege so high,
And though sometimes the sunshine bless our sight,
More oft the storm doth lower in our sky:
And more be they who mourn, than they whose tears are dry.

But whether dark adversity shall lower,
Or on thee fair prosperity incline,
Our prayer shall be unto the Guardian Power,
That thou the Sun of Righteousness may shine
Unto thy soul, and shed a light divine,
A light which all the darkness shall remove,
That shades thy mental vision, and define
Clearly the path that leads to worlds above,
Where ills are known no more, and all is perfect love.

And chiefly let thy faith be intent
Early to mind with sacred truth imbue;
To gain for Heaven's instructions thy consent,
To shun the multitude, and with the few
The track of heavenly wisdom to pursue;
Then if the Holy Spirit doth bestow
His inward teaching, and thy soul renew,
Thyself a heaven-illuminated glow,
And scatter wide thy rays, to gladden all below.
Gloucester, Oct. 22d, 1840. J. D. Jr.

TO THE FRIENDS OF EMANCIPATION.

BY WM. H. BURLEIGH.
Toil and pray;
Groweth flesh and spirit faint?
Think of her who pines her plaint
All the day—
Her—the wretched negro wife,
Robbed of all that sweetens life—
Her—who weeps in anguish wild
For the husband and the child
Torn away!—
Nature's ties,
Binding flesh with kindred heart,
Rent remorselessly apart—
Tears and sighs,
Shrieks and prayers unheeded given,
Calling out from earth to heaven—
All that speaks the slave's distress—
All that in his cup doth press—
Agonies—
Woe and blight,
Broken heart and palsied mind,
Reason crushed and conscience blind,
Darkest night
Shutting from the spirit's eye,
Light and glory from an high—
Think of these—and fester still
Toil—until the slave is brought
Up to light!

What though Hate
Darkly scowls upon your path?
Fear not ye the tyrant's wrath—
Hope and wait—
For, though long the strife endure,
Freedom's triumph shall be sure—
Toil in faith, for God hath spoken,
Every fetter shall be broken,
Soon or late.

Not in vain
Hath been heard your voice of warning—
Lo! a better day is dawning,
And again
Shall be heard, from sea to sea,
Loudest songs of jubilee
Bursting from a franchised nation,
As it leaps in exultation
From the chain!

A CONTRAST.
BY THE LATE MATTHEW WILKES.
Calculate the weights and measures,
Past and present, and to come,
Of your worldly sensual pleasures:
State at large the mighty sum—
Tell me, are they not a bubble,
Blown by sin's fantastic breath,
Agitated now with trouble,
Bursting soon in endless death?

Calculate again the measure,
Past and present, and to come,
Of the Christian's holy pleasure:
State at large the mighty sum—
Tell me—is it not a river,
Ever flowing, ever free,
God alone the gracious giver?

Stop—and drink, and happy be.

ON THE DEATH OF A CHILD.
Oh, heavenly child of mortal birth!
Our thoughts of thee arise,
Not as a denizen of earth,
But inmate of the skies:
To feel that life renewed is thine,
A soothing balm imparts;
We quaff as from Faith's cups divine,
And Sabbath fills our hearts.

NON-RESISTANCE.

SECOND ANNUAL REPORT
OF THE EXECUTIVE COMMITTEE OF THE
New-England Non-Resistance Society.

The object of the Non-Resistance Society is the promotion of the government of peace, the establishment of the government and kingdom of God on earth, to the subversion of all other kingdoms and governments—the exaltation of JESUS as the MESSIAH—the universal prevalence of peace on earth, and good will to men. It is to destroy the rule of power, by giving no occasion for its exercise; to destroy human ambition, by allowing no opportunity for its exercise; to extirpate all covetousness and selfishness, by the exemplification of that spirit which can take joyfully the spoiling of goods, and receive all possible injuries without seeking redress or punishment by a resort to physical force, or to any earthly tribunal. It is to put an end to all war and violence, to the shedding of blood; to induce men to beat their swords into ploughshares, and their spears into pruning-hooks; to break down all the partition walls which now separate the human race into rival clans, tribes and communities; to hold up for imitation the precept and example of the Son of God, in relation to the treatment of enemies; and to prove that it is lawful for Christians to resist any and every use of carnal weapons, either in self-defense or to protect others. It is to unmask the spurious religion of the age, which sanctions war, erects military fortifications, builds naval armaments, sustains a standing army, honors blood-stained warriors, upholds national distinctions, praises worldly patriotism, constructs statues and monuments to military heroes, and deifies the detestable doctrine of human life, and allies itself with the kingdoms of this world.

It is not to be supposed that, in the present condition of society, a reformation like this will spread rapidly, or excite little or no opposition against it. It is a radical change, and will require the aid of evil, and its progress must in some measure depend upon the nature of the evil to be overcome. Nor is it to be expected that an association which is numerically feeble, and limited in its means, can achieve as much for the cause of truth and right, as one which is more numerous and powerful in its resources. Means and ends are indissolubly connected with each other; and without the use of the former, the latter can never be obtained. Though it is God only who can give the increase, yet unless there be a Paul to plant, and an Apollos to water, there can be no harvest. Seventy disciples in the field can do more labor, and sow more seed, than two. Still, recent efforts of the New-England Non-Resistance Society, small as its income, and few as are its members, the Executive Committee, in presenting their SECOND ANNUAL REPORT, feel that they are warranted in congratulating the Society upon the progress it has made as most extraordinary for the past year, and hopeful for the future. With one single exception, in the field, a small semi-monthly publication, and a few tracts, it has roused the tide of violence and oppression from its guilty reverie, produced a general excitement, caused the lovers of power and place to tremble for their security, probed and exposed the rottenness of Church and State, awakened the spirit of persecution, caused a corrupt priesthood to conspire against it, filled with indignation those who rely upon weapons of war for self-preservation, animated the hearts of true believers, and converted many souls which are now rejoicing in the possession of that peace which the world can neither give nor take away. In the weakness of the Society, God has manifested his strength, by the spread of its principles; he has shown the infinite superiority of truth over error; in the arena which it has given to principles, and powers, and spiritual wickedness in high places, we have fresh confirmation of the declaration of holy writ, that, in a righteous conflict, "one shall chase a thousand, and two put ten thousand to flight."

The progress which the Non-Resistance Society holds up for imitation is none other than the PRINCE OF PEACE; the spirit which animates it, it is humbly believed, is the spirit which he manifested while a sojourner on earth; the doctrines which it inculcates are such as are contained in his sermon on the mount. Its grand characteristic is, in teaching the duty of leaving the retribution to God, and the punishment of sinners in the hands of God, and in maintaining that the followers of CHRIST have no just power or authority to punish their enemies, or to call upon others to punish them, but are in every instance to exercise forgiveness. Why, then, the duty of leaving the retribution to God, and the punishment of sinners in the hands of God, and in maintaining that the followers of CHRIST have no just power or authority to punish their enemies, or to call upon others to punish them, but are in every instance to exercise forgiveness. Why, then, the duty of leaving the retribution to God, and the punishment of sinners in the hands of God, and in maintaining that the followers of CHRIST have no just power or authority to punish their enemies, or to call upon others to punish them, but are in every instance to exercise forgiveness.

The Non-Resistance Society, though it recognizes the divinity of Christ's mission, acknowledges him as its Guide and Leader, rallies around his cross, and points to his example as one that must be imitated, is denounced from many a pulpit as an "infidel" association! It was the chief priests, in his day, who accused Jesus of uttering blasphemy, and represented him as wholly unfit to live. They were deeply concerned for the interests of religion—were overstocked with piety—cherished a holy horror of infidelity—and were so loyal affected toward government, that they cried out to Pilate—If thou let this man go, thou art not Cæsar's friend. Who ever maketh himself a king, speaketh against Cæsar! The same class are as busy, at the present day, in their endeavors to stop the progress of this holy enterprise; but, like their predecessors, they are only hastening their own overthrow.

Pilate and Herod friends!
Chief priests and rulers, as of old, combine!
Just God, and holy! is that church which lends
Strength to the spoiler, thine?

Their glory and their might
Shall perish; and their very names shall be
Vile before all the people, in the light
Of a world's liberty!

During the past year, there have been several public discussions on the subject of non-resistance, in the columns of newspapers, in lyceums and debating societies, and before public assemblies. Before the final adjournment of the last public meeting of this Society, a discussion was held in the Chardon-street and Marlboro' Chapels, Boston, between Henry C. Wright, the agent of this Society, and Nathaniel Colver, a Baptist clergyman of Boston. A very large assembly was brought together on the occasion, and an intense interest awakened in the subject. The resolution that was discussed was in the following words:

Resolved, That it is contrary to the spirit and precepts of Christianity, and destructive to the peace and good order of society, for man to take the life of man as a penalty for crime, or in defence of property, liberty, life, or religion.

Mr. Colver spoke in the negative. The spirit that he manifested was such as to commend him in the eyes of all that was lawless and revengeful in the assembly. He asserted that non-resistance is "not peaceable," but "a beast with horns; that it is 'uncristian,' 'blind,' 'inconsiderate,' 'a filthy,' and 'new-fangled scheme,' and tends to 'anarchy,' 'jacobinism,' 'infidelity,' and 'atheism,' and also to the abrogation of the marriage institution! He represented non-resistance as 'stabbing the hands of Christ, because Washington put the finger into the wheel, and the revolution was the result; and as seeking to destroy the Christian ministry and church.' 'Their talk,' said he, 'about the precious precepts of the gospel, is only a cloak, beneath which is concealed a poison, more virulent and deadly than that of asps.' Indeed, it seemed to be his aim to stir up the passions of his audience against non-resistance as a lawless, profligate, dangerous class, by artful appeals to human selfishness, national pride, and the spirit of retaliation; in the same manner as a pro-slavery priesthood has endeavored to bring odium and persecution upon the abolitionists. As a specimen of his reasoning, he endeavored to prove that men might fight in the spirit of Christ, because Washington put the finger into the wheel, and the revolution was the result; and as seeking to destroy the Christian ministry and church.' 'Their talk,' said he, 'about the precious precepts of the gospel, is only a cloak, beneath which is concealed a poison, more virulent and deadly than that of asps.' 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